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substantially the same, namely, the information of the people, the education of public opinion.

While all these agencies have been effective, and are still effective, happily in these modern times one of the most effective is the public school. Schools in general have two elements of efficiency above any other agency, namely, (1) their business is professedly and ostensibly educational; (2) they deal with the young. The public school has an element of efficiency above the private or parochial school, namely, its creation and administration by the State. This admits of authoritative action through law, hence uniformity. This gives opportunity to reach large bodies, cities, countries, States, and hence mould or educate opinion by the wholesale. Consequent upon this, it is almost an educational axiom to say, *what you want to appear in the life of a nation, put into the school of that nation.*

The above true, the adoption of our caption is a legitimate sequence, namely, Peace Societies in the Public Schools.

As to the details of accomplishing this work, it is not the purpose of this paper to speak. It may, however, be said that there are two constitutions favorable, namely, schools require much training from the pupils in recitation and speaking; (2) pupils are fond of organization. Peace Societies will give training in recitation and speaking, also in business forms and in parliamentary law.

II. After some experimental work in the above line, it may be found desirable and practicable to go forward to direct teaching. This would consist in general in showing the horrors, wickedness and waste of war, also, the blessings, economy and safety of peace. We have a happy precedent for this in the temperance cause, namely, giving direct instruction on the evil effects of alcohol in the human system. In a large number of States such instruction is required by law, thus a large body of the youth of the land is led up the inclined plane of education to a height that will enable them to intelligently and persistently oppose the liquor traffic. By parity of reasoning we have just grounds of hope for like results against war and in behalf of peace. Hence let us move along this line.

When a generation of youth shall be educated to thoroughly hate war, and as thoroughly love peace, a long stride will have been taken toward the reduction of all military preparations; — as naval and military academies, standing armies, military departments in Christian (!) colleges and, most of all, a reduction of the military spirit among the people and in public officials.

Let us strive for peace by all legitimate means, including this new means, the *Public Schools*.

WICHITA, KAN.

THE IMPORTANCE OF INCREASING PUBLIC SENTIMENT IN FAVOR OF ARBITRATION.

BY PRESIDENT S. W. BOARDMAN, D.D.

Whatever appeals are made to rulers and legislators, it is important to sustain these efforts by constant additions of strength to the public opinion in its favor. Governments are, in the end, shaped and controlled by their subjects. The general sentiment of the Christian world is in favor of peace as it is of temperance, but that sentiment is as yet very far from exercising the public control which it ought, and which it is destined to exercise.

It needs to be drawn out, expanded, formulated. Let all religious bodies, and all other bodies that will pass resolutions in favor of peace and arbitration. Some will say these are entirely harmless and entirely useless. But that is a great mistake. They do tend to strengthen right public sentiment. The body is afterward on record; and may be more readily led to right action. Such forces are cumulative. The war spirit is largely a matter of excitement, of passion, of pride, of selfishness. Hereafter there will always be found in legislative and executive councils a few, at least, who will plead for deliberation, candor, justice, arbitration.

If in the storm of public passion and enthusiasm, these men can bring forward the official action of the great religious bodies of the nation, commending and pleading for arbitration, it will have its effect. It will lead to the second thought, to deliberation, to candor, and possibly to a peaceful solution of the difficulty. Most Christian people believe that physical force has its place in every sphere of human government; in the family, in the State, and in international affairs; but they believe also that in each of these spheres it should be in strict subordination to reason, to justice, to conscience and to law.

By appointment, I met Governor William H. Seward, who was my neighbor in Auburn, New York, for an hour's conference in regard to arbitration, soon after his retirement from official life.

He said that he had always favored arbitration in his own private affairs, in his counsels to his clients and friends, and in international relations. It is well known that the illustrious statesman was not lacking in patriotism, in lofty self-assertion for America during the eight years in which he held the port-folio of State, nor in firmness and resolution at all times. Yet he assured me that he did what he could to prepare the way for the Geneva Arbitration after the war; and that at the commencement of the war he held back the government from instituting the use of force, "knowing that whichever side first took the sword would perish by the sword." Mr. Blaine, as is well known, though equally bold and persistent in the assertion and maintenance of the claims of America, was also equally pronounced, and probably more active, in endeavors to promote international arbitration as the established policy of nations.

It is appropriate that these great names should be recalled with affectionate reverence and gratitude for their good work in behalf of our cause. The Congress of American Republics, called together by the long persisted in efforts of Mr. Blaine, and presided over by him, three years ago, will, I believe, mark an era in the history of international relations; and we may now and here well lay the laurel and the olive branch entwined as a wreath upon his recently made grave.

Yet not so much to public leaders as to the masses of the people are we to look for that power behind the throne which shall yet command and enforce arbitration.

About fifty years ago Rev. Thomas A. Merrill of Middlebury, Vermont, the valedictorian at Dartmouth College, of the class which contained Daniel Webster, Thomas H. Palmer of Pittsford, a retired Philadelphia publisher, Deacon Simeon Gilbert, and my honored father with others, began to do what they could to promote the cause of peace. They read and circulated extensively the publications of the American Peace Society, and other similar publications. They lectured, and secured

lecturers on Peace. They gave liberally of their time, their strength, their money and their prayers to this great object. "They spake often" one to another, and to other people concerning it. When they rose up and when they sat down, when they came in and when they went out, it was the favorite theme of some of them. They induced their pastors to preach on it, and their churches to observe an annual day of prayer on its behalf.

A cause so loved, so prayed over, so persistently pressed upon the public mind, notwithstanding extreme public apathy, did make progress. They brought it before the State legislature; they enlisted the kind and respectful and finally the efficient co-operation of their representative in Congress, and of their nearest United States Senator, the Hon. Solomon Foot. As one result of these efforts the governor in 1852 warmly commended the cause to the legislature; the legislature by a strong vote requested Congress to adopt arbitration as a substitute for war. Soon after, in 1853, the Com. on Foreign Relations in the United States Senate made an elaborate report recommending arbitration; and in a treaty with Great Britain just then negotiated by Mr. Everett, Secretary of State, arbitration was adopted, and provision was permanently made so far as the matter of that particular treaty is concerned for arbitration in case of difference between the two nations. The House of Representatives also took favorable action at the same time on arbitration. The House of Commons in England almost simultaneously took similar action. These procedures in times of peace prepared the way for the illustrious examples of arbitration in these later and stormier days at Geneva in 1872, and at Paris, resulting recently in the decision on the Behring Sea question, an auspicious omen for peace, filling the world with its light and joy and promise at the very time that the Fifth International Peace Congress gathered. About twenty years ago the Presbytery of Cayuga, New York, before which I brought this subject; afterward the Synod of Geneva, New York, and still later, when I resided in New Jersey, the Synod of New Jersey,—all unanimously adopted resolutions commending arbitration, and overturing the General Assembly to commend it. The General Assembly has since taken action and heartily commended it to the Government of the United States.

It will be found easy wherever judicious efforts are put forth to secure the endorsement of the great cause by most of the American people. But its real and invincible strength is in the Prince of Peace himself, King of kings and Lord of lords.

As the icebergs of the drift period have been melted away, and replaced by the smiling verdure and beauty of the present earth; so shall war and all evils melt before the Sun of righteousness, till the new heavens and the new earth appear. Our cause is sure of success because to Him whose birth brought peace on earth and good will to men all power has been given in heaven and in earth.

MARYVILLE COLLEGE, TENN.

THE PAN-AMERICAN CONGRESS.

Paper read before the Chicago Peace Congress.

BY SR. DON NICANOR BOLET PERAZA OF VENEZUELA.

GENTLEMEN—If in speaking on the results of the Pan-American Congress, whose sessions were held in Wash-

ington in 1890, I were obliged to confine myself merely to the practical results obtained, my work would be indeed short, and perhaps unworthy of occupying your attention. But fortunately I am now addressing a public accustomed to examine the progress of ideas in all the stages of development, an audience more apt to understand me than the public at large, which, as a rule, is only capable of appreciating those things which have taken some definite, tangible shape, that are usually termed *results*.

If it were the object of this Peace Congress to demonstrate the practical results of the great labor and noble efforts tending to eliminate war from the earth, made by civilized humanity, and more especially by that part of it composing this body of philanthropists who now hold their Fifth International Congress within these walls, little in truth could it present to the world, for we all know that the most advanced nations are to-day preparing for war, and every day the moment appears closer at hand when they will fall upon one another, in order to satisfy some traditional feud or for purposes of territorial aggrandizement.

The results of the International American Conference of which I had the honor to be a member as representative of the Republic of Venezuela are not as yet palpable, but they can be appreciated by this Congress which has not undertaken the colossal work of changing the standard of the nations and the morals of its peoples in this respect without counting on time and the influences brought to bear by civilization as co-workers in this noble endeavor.

No one could hope after previously taking into account the difficulty of effecting a reform of such magnitude which encounters as its first obstacles the passions and instincts of humanity, no one could hope, I repeat, that the idea of substituting arbitration for the savage arbitrament of war, could spring forth triumphant out of the International American Conference; and nevertheless in that Assembly of American Republics, brought together for the first time since their creation, the greatest victory of Right over Might was won. Never since the foundation of human society have there been seen as were there seen seventeen nations unanimously condemn war as a final arbitrament of international controversies and solemnly agree to settle by arbitration all questions involving their rights. Nor was there ever seen before an assembly composed of weak nations and of powerful nations, presided over by the mightiest of them all, declare to the whole world that the so called Right of Conquest, established as such since the most primitive period of human society, recognized by statesmen and philosophers and by advanced minds of all periods, was no right at all, but only a crime committed against the inevitable sovereignty of a people, which embraces not only its institutions but also the most remote square inch of its territorial domain.

These declarations, proclaimed by the International American Conference of 1890, complete the creed of Liberty and Independence professed by the American continent, which they began to propagate more than a century ago. Those declarations will be principles of the future American International Law though they may now appear as mere utopian conceits for the gratification of our youthful democracies, leaving out of consideration the fact that before they could be incorporated into all the codes it would first be necessary to eradicate the supposedly fundamental principle of creation by virtue of